

The Brooklyn Jewish Center Review

October 1954

AN ALBUM OF WORK BY JEWISH ARTISTS IN THE U. S. A.

Reproductions of Noted Paintings and Sculptures

Text by ALFRED WERNER

300 YEARS OF JEWISH SETTLEMENT IN AMERICA

By LEO SHPALL

NOAH'S ARK IN MEXICO

By IMMANUEL KLEINFELD

AN ARTIST'S COLONY IN ISRAEL

By MIRIAM TAL

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AN ASSURANCE FROM THE PRESIDENT

THE American Jewish Tercentenary dinner held in New York City on October 21 was an auspicious beginning for the year-long celebration of this memorable date in the Jewish odyssey. The occasion was dignified in addition by the presence of the President of the United States, who touched upon many of the aspects of American and Jewish historic ideals and, indeed, gave an exposition of the essential unity of Jewish and American principles.

Thus, speaking of the twenty-three Jews who settled in New York three hundred years ago, General Eisenhower said: "They were of a people who had done much to give Western civilization the principle of human dignity; they came to a land which would flourish—beyond all seventeenth century dreams—because it fostered that dignity among its citizens."

The President emphasized the partnership between Jew and Christian in the ideal of peace, and recalled Isaiah's prophecy: "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever".

In one particular, in his discussion of the administration's policy toward Israel and the Arab States, Mr. Eisenhower made a statement of material importance which should receive the most serious consideration of all American friends of Israel, including those of us who have for many years been active Zionists, whether affiliated or not. The President acknowledged, by implied reference, the anxiety created among Israel's friends because of the proposed shipment of arms to Iraq and other Arab nations. This proposal has for many months met with outspoken and oftentimes angry denunciation on the part of Americans. Indeed, it has ap-

parently been the policy of Zionist bodies to maintain a constant criticism in their own house organs and in the public press. We now have the President's assurance "that in helping to strengthen the security of the entire Near East, we shall make sure that any arms we provide are devoted to that purpose, not to creating local imbalances which could be used for the intimidation of, or aggression against, any neighboring nations. In every arrangement we make with any nation, there is simple assurance that this distortion of our purposes cannot occur." These words were spoken with obvious directness and earnestness.

The question suggests itself: is it either wise or of service to Israel that the former—nay, the present—protest against the administration's policy on arms to the Near East should continue? We all recognize that the exigencies of national defense often make strange bed fellows. Thus, this country is now under the necessity of embracing in a mutual security pact the selfsame Germans who were so detestable to us only nine years ago. We have accustomed ourselves to the superhuman task of eradicating, in a decade, memories of deeds infamous enough to last for all eternity. So it is, even if in lesser degree of our relations with the Arab countries. No one pretends there is much identity, or even similarity, between the American and the Arabian way of thinking and living. All we have in common—if indeed, we have anything in common—is a common distrust of the Soviets. One may debate the wisdom of the Administration policy toward the Arabs, and even assert the certainty of its failure. The history of Arab duplicity in World War I and World War II must not go unnoticed in the assessment of likely or unlikely success for this policy. This, however, is far different from an

assumption and a charge of bad faith towards Israel. Perhaps it is true that in the juggling act which the realities of the Near East force upon the Administration, our government can keep all of the balls revolving without a clash among them. Basic, we suggest, is the fact that the United States, Britain and France have guaranteed the territorial borders of Israel. Our government is entitled to the belief that its word will be kept.

In fine, it is suggested that now is the time for a serious consideration among Israel's friends of a change in attitude toward the administration's Near East policy. We are entitled to constant vigilance and scrutiny of day-by-day developments. This examination, however, should be made within the framework of a belief in the honesty and sincerity of our government. In the absence of any factual demonstration that the policy works ill for Israel and for peace in the Near East, let us not be prophets of doom.

It is realized that the opinions we have expressed will probably not be popular. For they are contrary to the "line" heretofore followed. It would of course be much easier not to break step. We are compelled, however, to this position, first, by simple equity, which dictates that the responsible head of a responsible nation is entitled to a belief in his honesty; and second, by the feeling that it does no good but instead, much harm to Israel to refuse the head of a nation this credence to which his position, his past and his principles entitle him.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בנינו לבן עצמי"

An Intimate Chat Between Rabbi and Reader

Inter-Racial Progress In Our Community

ABOUT a year ago, I expressed in this column my personal views, which I felt represented the views of the great majority of our neighbors with regard to the coming into our section of a number of Negro families. My opinions were written in answer to a letter I received complaining of such influx, and especially of the fact that some of our members were selling their homes to these incoming families.

I endeavored then to point out, as emphatically as I could, how un-American, un-Jewish and un-humanitarian such an attitude was—that for us Jews, who have suffered so much because of racial or religious prejudice, it was particularly unworthy.

I then stated that the only objection we have a right to feel or to express is against those, whether Negro or white, who, in character or in deed, would make poor neighbors in a section, such as ours, of which we are so justly proud.

I am happy to record the fact that my column was most favorably received by our *Review's* many readers. Numerous letters were sent to me by citizens of various creeds, Negro and white, endorsing the views I expressed, and I am glad to be able to affirm that those Negro families who have moved into this section are citizens of a fine calibre, clean and wholesome, anxious to live according to high standards of American citizenship, and just as eager as all of us are to maintain the beauty and attractiveness of our neighborhood.

Now it is unfortunately true that there are always individuals among all peoples—whether white or colored—who, for selfish reasons, will try to take advantage of certain situations. And so we found here, too, men who purchased houses not for themselves, but to turn them into rooming houses. These would definitely deteriorate the entire neighborhood. Had this situation been permitted to continue,

there is no telling what would happen to a district considered one of the most beautiful in Greater New York.

It is interesting to see what can be done, if there is a will and a determination on the part of people to fight a danger. A group of high-minded citizens, home owners in our section, got together about a year ago to form what is now known as "The Crown Heights Taxpayers and Civic Association." The interesting fact about this body is that among its prime movers—and now among its principal officers—are Negro citizens who are just as eager as the old residents to preserve the high standard of our neighborhood. The first task of the Association was to prepare a petition to the City Planning Commission to zone the entire area and thus prevent the conversion of the homes into rooming houses. Volunteer teams were formed who went from door to door to obtain signatures to the petitions. Their efforts were fully rewarded. Thus far almost every block between Eastern Parkway and Empire Boulevard, from New York to Albany Avenue, has obtained classification from the city authority limiting these homes to strictly one- or two-family dwellings.

Their job has only begun. They will not rest until every block in the entire section is so classified. The good results of their efforts are already evident. They have definitely succeeded in stemming the flow of new residents; the old home owners are no longer being tempted by the offers of speculators to sell their property, and already a number of these recent speculator purchasers are offering for re-sale the houses which they purchased and which they cannot now transform—as they had planned—into rooming houses.

The Association has embarked on a more ambitious program to improve the entire area. Thus they have asked the Park Department for better care of the

trees that abound in our section; they have contacted the Sanitation Department to see to it that the street cleaning is improved and the refuse collection be made more frequent; they report to the Department of Housing and Buildings every case of illegal occupancy and conversion that comes to their attention; they succeeded in getting the State Liquor Board to advise them of any contemplated new Bar and Grill in our neighborhood; they have gone to considerable expense to have all the dark driveways and alleyways lit with bright electric lights to make it safe and livelier for people to walk through streets after dark; they have made requests to the city authorities for more police protection of the streets of the Crown Heights area.

The achievement of this Association is one of the finest examples of what can be accomplished when men and women of all creeds and races, with no political or partisan interest, unite in true brotherly fashion to work together for the common good. Above all, the program of this Association can serve as a guide to all American communities now facing the problem of shifting populations. We dare not give vent to old prejudices against people of any race or creed. We, who profess the Fatherhood of God—which is true of both Christian and Jew—must also learn to believe in the corollary of this principle—the Brotherhood of Man. Neighbors should be judged only by the standards of character and ideals, not by the color of skin, nor the religion which they profess. White and Negro alike can and should unite to successfully preserve a neighborhood and thus retain the high reputation it possessed for so many years.

I want to congratulate the officers and members of this Association; to thank all those who conceived this noble idea, and to wish them continued success in their high purpose to make the Eastern Parkway-Crown Heights section in Brooklyn a model of the true American way of life for all American communities to emulate.

Israel H. Perutthal

AN ALBUM

Of Work by Jewish Artists
In the United States

In marking the tercentenary of the Jewish settlement in America now being observed, the *Review* presents here a collection of reproductions of the works of Jewish artists who have contributed notably to the art of this country.

Alfred Werner, art critic and historian, who supervised the tercentenary exhibit at the Young Men's Hebrew Association in New York, has written an account of Jewish artists in the United States and their work.



Moses

Woodcut by ISAK FRIEDLANDER

"AND, THE LORD SAID UNTO HIM, THIS IS THE LAND WHICH I SWARE UNTO ABRAHAM UNTO ISAAC AND UNTO JACOB, SAYING I WILL GIVE IT UNTO THY SEED: I HAVE CAUSED THEE TO SEE IT WITH THINE EYES, BUT THOU SHALT NOT GO OVER THITHER."

DEUTERONOMY, 34, 4.

Text by
ALFRED WERNER

AMERICAN-JEWISH ART AND ARTISTS

by ALFRED WERNER

THERE were about 3,000 Jews in the United States at the time of Washington's presidency, and the rich among them commissioned the fashionable painters, such as the Peales, to do their portraits. By the middle of the 19th century there were already two or three painters of Jewish origin who engaged in portraiture. But it was only between 1881 and 1920, when two million Jews entered the United States, that Jews became a powerful force in this country's civilization. There were, however, several great art enthusiasts who belonged to an earlier group of immigrants, or were the sons of these immigrants. One of these was the merchant prince, Benjamin Altman (1840-1913), a native New Yorker who started his collection of great masters in 1882. By the time of his death it was valued at 20 million dollars—and today it is probably worth many times that sum. He bequeathed his entire collection (which included some of the world's most celebrated Rembrandts) to the Metropolitan Museum of Art. In this connection, we may mention such other benefactors as Jules Semon Bache, Michael Friedsam and Jacob H. Schiff whose generosity enriched the museums of this country.

To a younger generation belonged the Hoboken-born Alfred Stieglitz (1864-1946) who was, perhaps, the first to introduce the new French art to the Western hemisphere. In his gallery at 291 Fifth Avenue he showed works by Rodin, Toulouse-Lautrec, Matisse and Picasso. Stieglitz was also an eminent photographer whose bold pictures revolutionized a craft that was still fairly young and undeveloped. There were several other gallery owners who would, like him, experiment with artists entirely new and unappreciated, among them that courageous and indefatigable lady, Edith G. Halpert, of the Downtown Gallery, the widow of the painter Samuel Halpert. Some of the most successful art galleries in New York, Boston, Chicago, and other



The Talmudists

BY MAX WEBER



Exodus

BY WILLIAM MEYEROWITZ

cities are operated by Jews (Duveen Brothers, Feigl, Neumann, Perls, and Valentin).

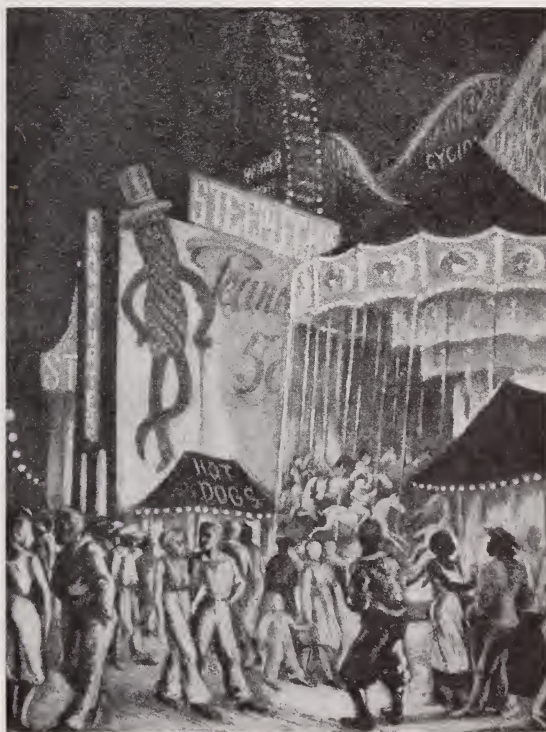
America's most famous art historian is Bernard Berenson. He was brought to Boston from his native Lithuania at the age of twelve. Now almost ninety, he has lived the better part of his life in his fabulous villa at Settignano, near Florence, which contains one of the most precious private art galleries and one of the most fascinating art reference libraries in the world, all of it to be bequeathed by the old gentleman to his alma mater, Harvard University. Since his first work, "Venetian Painters of the Renaissance," published in 1894, he has written more than thirty books, by means of which he has educated two generations of students of art. Lord Duveen, the great dealer, who was himself of Jewish origin, relied completely on Berenson's judgment when acquiring great paintings of the Renaissance for the collections of J. P. Morgan or Benjamin Altman. Among living art historians, there is none to match Berenson in knowledge and fame. Still, the country boasts of several excellent art historians and museum directors of Jewish origin. Among the former are Erwin Panofsky of Princeton University, an authority on Durer and on early Netherlandish art, and Columbia's Meyer Schapiro, who has written extensively on the art of the 20th century. Hans Tietze, a Viennese, who died here this spring, and Georg Swarsensky, originally of Frankfort-on-Main, have rendered great service to New York's Metropolitan Museum and Boston's Museum of Fine Art, respectively.

Jewish contributions to painting, sculpture, and architecture in this country are astonishing if we bear in mind that the majority of 20th century Jewish artists did not come from cultivated homes with well-established aesthetic traditions, but were the children of humble Eastern European immigrants who found it extremely difficult to support their usually large families. Some, like the Soyer brothers, were themselves born in poverty-stricken towns in Tsarist Russia. Moses Soyer relates a childhood experience which throws light on conditions in an autocratic state:

"One day my brothers and I made drawings of little Alexei, the Crown



The Artist's Young Daughter (left) and His Wife
SCULPTURES BY WILLIAM ZORACH



Coney Island
An Aquatint by ISAK FRIEDLANDER

Prince of Russia, from a photograph. We took the drawings to school to show them to our classmates. During class a boy grabbed and laid them on the desk of the drawing master. After class the teacher called us over and said: 'You may draw whomever you wish, even God Almighty himself, but never, never, *never* dare to draw again a member of the Imperial family.' "

The early experiences of another immigrant, Chaim Gross, were tragic indeed. When, during the first World War, his native town in Galicia was occupied by Cossack troops, the enemy broke into the home of the Gross family, maltreated the parents, and left them near death. Young Chaim eventually escaped from the reign of terror, first to Hungary, and then, in 1921, to the United States. Here the youngster was glad to find employment delivering fruit and vegetables. At night, however, he dashed to his classes at the Educational Alliance Art School where many other talented greenhorns, such as Peter Blume, Adolph Gottlieb, Louis Schanker, and Ary Stillman, were to be initiated into the arts.

As early as 1919 a cub reporter, Maxwell Anderson, now the noted playwright, wrote about the Alliance Art classes: "When we find the East Side Art School doing work in painting, etching, drawing and modeling that equals or excels the best work produced in old-established and reputable school we may be pardoned for enthusiasm and surprise. The immigrant evidently knows more about art than we have given him credit for." Six years earlier, a few young Jewish immigrants had participated in the famous Armory Show of New York, the turning-point in the history of American art. "It exhibited the young painters and sculptors, awakened them to fresh possibilities, and created in the public at large a new image of modernity," Meyer Schapiro wrote about the show. "It forced on many an awareness that art had just undergone a revolution and that much they had admired in contemporary art during the last decades was problematic, old-fashioned, destined to die."

Among the men who, around 1913, changed the face of American art were Abraham Walkowitz, Max Weber, Maurice Sterne, Samuel Halpert, and Bernard Karfiol. Of these, the first three are still



Paintings by the Three Soyer Brothers

Top: The Artists' Parents, by RAPHAEL SOYER. Center: "Employment Agency," by ISAAC SOYER. Bottom: "Studio Rehearsal," by MOSES SOYER

with us. All of them studied for a while in France, and all of them produced works that, for a long time were considered so "shocking" that no one would dare hang them in his home. The first two were bolder in their innovations than the others, since they produced abstract paintings as early as 1912. But all of them agreed that naturalism, the trend prevalent in the U. S. A. during the second half of the 19th century, was inimical to the real goals of art. As Walkowitz superbly put it, "Art has nothing to do with imitation of objects. Art has its own life. One receives impressions from contacts or objects, and then new forms are born in equivalents of line and color improvisations."

All of these artists, and their followers as well, permitted themselves to "abstract" and "distort" for aesthetic reasons. Hence, when Weber had his first one-man show in New York, an outraged critic wrote: "Such grotesqueries could only be acquired by long and perverse practice." Today, Weber is hailed as one of America's "Old Masters," and his paintings of East Side types, his still lifes and landscapes are owned by thirty American museums. Walkowitz became known largely through thousands of exciting drawings of the dancer, Isadora Duncan, made during a period of almost twenty years. Maurice Sterne went to the island of Bali, and later to the Indians of New Mexico, for inspiration. Before his death at the age of fifty-six, Halpert left us hundreds of striking landscapes, painted in France, Italy, Portugal and Spain as well as in America. Karfiol, who died in 1952, was best known for his pictures of nudes, canvases into which he infused his particular quality of tenderness and intensity of feeling.

A group of remarkable artists came to the fore during the depression. These gifted individuals were angrily aware of man's inhumanity to man, they hated injustice, and were, in all of their works, motivated by compassion. The most important of these "Social Realists" is Ben Shahn, who once remarked that while he did not resent artists who painted flowers, he felt that an artist who painted nothing but flowers in an era of turmoil and travail was dodging issues. He became famous with a series of paintings of the tragedy of Sacco and Vanzetti. Other



Playing Children
WOODCARVING BY CHAIM GROSS



The Theologian
BY WILLIAM MEYEROWITZ



The Torah
BY ZYGMUNT MENKES

social realists are: the excellent cartoonist William Gropper; Jacques Levine, famous for his merciless exposés of petty officials, wily politicians, and inhuman Big Brass; and Raphael Soyer, known as the "Pascin of the Humble," or as the "Degas of the East Side," who portrays tired office girls, job-seekers nervously waiting in ante-rooms, and other frustrated people.

Jews are also prominent among the Surrealists who explore the subconscious mind (as do Peter Blume, Raymond Brainin, and Eugene Berman) and among the abstract painters whose work has little or no intentional resemblance to objects in the real world (Adolph Gottlieb, Mark Rothko, Abraham Rattner, Irene Rice Pereira). As for those who occupy themselves frequently with Jewish themes, in whichever medium or technique they prefer, these are too many to enumerate. In a partial list, we would include Max Band, Leonard Baskin, Ben-Zion, Hyman Bloom, Isak Friedlander, A. Raymond Katz, Zygmunt Menkes, Abbo Ostrowsky, and Iver Rose.

There are several Jews among the outstanding sculptors of America. We eliminate Jacob Epstein who, while he was born in New York's East Side, left this country for Europe as a young man, and has long been a naturalized citizen of England. But there is Jo Davidson (1883-1952), who made likenesses of all the great in politics, science, and the realm of letters; William Zorach, who, unlike the modeler Davidson, carves his figures directly out of large blocks of stone; and there is Minna Harkavy, a pupil of Bourdelle, in France, who belongs to the "Social Realists" and grew to maturity in the difficult Nineteen Thirties.

Noteworthy among the younger generation are Herbert Ferber and Milton Horn, who made sculptures for synagogues (Ferber did a near-abstract "Burning Bush" for Millburn, New Jersey; Horn, a more realistic lime-stone bas-reliefs for the temple at River Forest, Illinois); the baroque Expressionist, Nathaniel Kaz; the bold abstractionist, Seymour Lipton (like Ferber, a dentist by profession), and two artists who prefer to work in wood, Chaim Gross and Nat Werner (not related to this writer).

Two of America's foremost architects

were Jews. One of them, Dankmar Adler (1844-1900), is now almost forgotten, though it was he who helped usher in the new style, professionally referred to as "functional" and "organic." Adler, who was brought by his father, a German rabbi, to this country as a child, settled in Chicago and took part in the Civil War. In the 'eighties and 'nineties he designed many important churches, synagogues, theaters and office buildings throughout the Midwest, and he had a large share in designing the structures of the Chicago World's Fair of 1893. One of his pupils was Frank Lloyd Wright, who corrected the notion that the famous slogan, "Form follows Function," that revolutionized architecture had been coined by Louis Sullivan. This dogma was, in Wright's words, "Adler's contribution to his young partner [Sullivan] when he was teaching him practically all the young man knew about architecture."

Albert Kahn (1869-1943) was also born in Germany, the son of a rabbi. He settled in Detroit where he designed plants for the Hudson and Ford Motor Companies, the Packard Motor Car Company, and the Burroughs Adding Machine Company. In 1929 Kahn, dubbed "the world's No. 1 Industrial Designer," was commissioned by the Soviet Government to construct huge manufacturing plants at the mouth of the Volga River. His edifices are both extremely utilitarian and pleasing to the eye.

While all 18th century synagogues in America were built by Christian architects, in the century to follow a few Jewish synagogue builders were to emerge in this country. We mentioned Adler, the creator of the Anshe-Maariv Synagogue in Chicago (which was later converted into a Baptist Church). A more recent structure is Temple Emanu-El on Fifth Avenue, built by Robert David Cohn and associates, in the late 'twenties. It cost four million dollars, and, built in Romanesque style, with a huge dramatic portal, is one of the sights of New York that no visitor should miss.

The temples, built in the last decade or so, are, however, more interesting because they do not imitate historical styles, Romanesque Gothic or Moorish. Constructed with equal attention to beauty and practicability, they express the spir-

itualty of our time more adequately than stylistic throwbacks. The foremost builder of modern synagogues in this country was Eric Mendelsohn, a refugee from Nazi Germany, who died here last year. This spring, New York's Jewish Museum, in a Memorial Exhibition, revealed how much Mendelsohn had done to improve ecclesiastic architecture in the United States. His most important building is the imposing domed Park Synagogue at Cleveland. His outstanding creation in America, however, is a secular building — the Maimonides Health Center in San Francisco, a quick flight of long balconies, each with its fine-lined white iron balustrades, tier over tier seemingly suspended in the sky. With astonishing skill, Mendelsohn avoided the usual grim and dismal appearance of hospitals by dissolving the entire front into balconies, and by stressing the white, light gaiety; thus he endeavored to give the patients the required emotional lift.

Among the younger men we shall mention only Percival Goodman, Professor of Design at Columbia University's Graduate School of Architecture. To this date, he has about twenty freshly original synagogues to his credit. The most charming of them is, perhaps, the one built for the B'nai Israel congregation in Millburn. He achieved a wonderfully quiet dignity in this rather austere structure which fits so well this tree-shaded, green-lawned New Jersey suburb.

ANCIENT ART DISCOVERED IN ISRAEL

A ROOM paved with white mosaics was discovered in Caesaria recently by Mr. S. Yeivin, Director of the Israel Department of Antiquities. The room was discovered in the area adjoining a marble-paved court-yard of the Byzantine period, 4th to 7th centuries C.E.

Among the finds at Caesaria was a seven-ton porphyry statue, dating from the Roman period, of a headless and armless figure on a granite throne. It is one of the outstanding monuments uncovered in Israel.

There are traces in this area of two phases of the Early Arab period (8th to 10th centuries, C.E.). One dates to the Crusader period. Excavations will be resumed next year, the third of this project.

*A Survey of Jewish Life in our Country Since
23 Refugees Arrived in New Amsterdam*

300 YEARS OF JEWISH SETTLEMENT IN AMERICA

By LEO SHPALL

THE history of the Jews in the United States is a story of three hundred years of communal growth and the achievements of a segment of world Jewry whose ancestors found refuge in this country from persecution and oppression. The Jews of the United States have given of themselves and of their wealth to the upbuilding of this country. They have played a prominent role in its external and internal struggles and contributed much toward the political, economic and social progress of this land. The pages of the history of the United States abound in names of Jews who through their deeds have written important pages in the annals of this country.

On September 14, 1654, twenty-three men, women and children arrived at the port of New Amsterdam — now New York — on the *St. Catarina*. They were Spanish Jews, refugees from Brazil, which the Portuguese had taken from the Dutch. These immigrants were so poor that the ship's captain, Jacques de la Mothe, had them haled into court for failure to pay their passage in full. The court ordered that the goods of the Jews should be publicly sold at auction. When this decree was carried out, it was discovered that all their belongings were not sufficient to satisfy the judgment. Two of the Jews were then held in jail until the account was settled.

Peter Stuyvesant, Governor of the colony, was far from pleased with the arrival of the Jews and he expressed his dissatisfaction in a letter to the Dutch West India Company. He was upheld by the clergy, which was concerned with the possibility of a larger influx of Jews and the establishment of a synagogue. The Director of the Dutch West India Company, however, could not antagonize the Jewish stockholders and informed the Governor that the Jews must remain. Thus, the nucleus for the first Jewish community in the United States was formed.

These twenty-three Jews had to face the grim reality that they must fight for their rights. They began their struggle under the leadership of Asser Levy and Jacob Barsimson, who came to the colony a few months before the first settlers arrived. First they gained the right to stand guard in case of attack, later they were permitted to trade. When the British captured New Amsterdam, they con-

tinued their struggle for their rights and eventually received permission to build a synagogue. They dedicated the building on Passover of 1730 and named it *Shearith Israel*, and by the time of the Revolution they constituted a fully organized Jewish community.

Tales about the New World kept spreading, and Jews who fled from Spain and Portugal kept coming to America. Newport, Rhode Island, attracted the Jews by its liberal laws. Here life was peaceful and in the spring of 1658 fifteen Jewish families arrived there. They traded with New York and other nearby settlements, but it was not till 1750 that the Jewish community began to prosper. In that year, prominent Jewish families settled in Newport. The erection of the synagogue hastened the growth of the community, and its reputation for wealth and charity became widely known. Many foreign rabbis, attracted by the marvelous accounts of Newport and its synagogue, came there to preach. The first cantor and preacher of the synagogue was the Rev. Isaac Touro, father of the philanthropist, Judah Touro. When the Revolution began Newport was one of the chief centers of Judaism in this land.

Far from enviable was the fate of the Jews in other settlements in the colonies. In New England the right to inhabit a town was a privilege which could be obtained only upon the consent of the authorities. In Louisiana, the Black Code, which regulated the laws concerning the Negroes, provided that no Jews were to enter. Maryland passed a law barring any person who denied the Trinity. We, therefore, find only individual Jews scattered in these settlements, but no organized Jewish communities. The Jews came to Georgia in 1733. When Janus Oglethorpe, first governor of Georgia, was advised of their arrival, he was somewhat at a loss to determine what to do. As

the charter of the colony, however, guaranteed religious freedom, Oglethorpe decided to let them stay. The settlers brought with them a Torah, two cloaks and a circumcision box, and in 1734, they agreed to found a congregation and named it *Mikveh Israel*.

By the time of the Revolution Jewish communities were established in New York, Philadelphia, Newport, Savannah, Charleston and Richmond. Jewish community life revolved around the synagogue, which also housed the school and served as a center where all communal functions were held. Each congregation had a cantor who also performed the functions of a rabbi. Family ties were preserved, and the Jewish community was closely knit.

There were about two thousand Jews in the colonies when the Revolutionary War broke out. Most of them were well-to-do merchants. Among them were some who embraced the loyalist cause, while the largest number cast their lot with the colonists who performed useful services in many ways, both by serving in the army and by giving liberally of their means to sustain the Revolutionary Cause.

After the War there were many problems to be solved. The Jewish communities suffered a great deal, and much had to be done to revive the communal activities. The Jews of the colonies raised sufficient funds and successfully met the challenge. Everyone felt that a new era dawned and all were glad to welcome it. As an expression of their gratitude, the Jewish communities sent congratulatory letters to George Washington upon his accession to the presidency of the United States. In his reply, George Washington expressed his hope that the time would come when every citizen would sit "under

his vine and fig tree and none shall make them afraid."

The newly formed United States attracted world-wide attention. New immigrants arrived and among them were Jews. Attempts were made at different times to settle Jews on land. In 1820, Moses Elias Levy conceived a plan to found an agricultural colony in the United States and he settled some Jewish families on a tract of land which he purchased in Florida. The American Society for Ameliorating the Conditions of the Jews, a missionary organization, rented farms with a view of settling Jews there, while in 1837, thirteen Jewish families organized an agricultural colony at Warwarsing, Ulster County, New York, and named it Shalom. Henry Castro, a Texas pioneer, established a colony which was named Castroville. Proposals were submitted by Julius Stern, of Philadelphia, and Simon Berman, of New York, to settled Jews on land, and to the same period also belongs the well known project of Mordecai Manuel Noah to found a "City of Refuge" for the Jews which he wanted to name Ararat.

The nineteenth century was a period of activity for the Jews of the United States. The German Jews came here and formed communities of their own. Many settled up North; quite a number, however, found their way out West. New settlements were established in that part of the country and wherever there was a sufficient number of Jews, a synagogue, a school and a benevolent association were founded. Jewish communities in Chicago, Cincinnati, St. Louis, San Francisco, New Orleans and others were founded then. German Jewry began to constitute the majority, and their influence was felt in every command endeavor. Their philanthropic deeds extended also across the ocean, and they were always ready to come to the rescue of their fellow-Jews. When thirteen Jews had been imprisoned and tortured in Damascus on the charge of ritual murder, the Jews of this country registered their protest and appealed to the U. S. Government to help them. When the appeal was made on behalf of the Jews in China, the Hebrew Foreign Mission Society was formed, and money was sent to their aid. Jewish philanthropists like Judah Touro gave of their wealth to help Jewish and non-Jewish institutions abroad, and many

a messenger from Palestine and European communities received a helping hand from the Jews of this country.

The German Jews, influenced by the reform movement in their native land, became dissatisfied with the traditional mode of worship. The first attempt to break away from it was made in Charleston, South Carolina. In 1824, forty-seven members of the congregation Beth Elohim formed the Reformed Society of Israelites, and, in 1844, the dissenters had a congregation of their own. In 1845

A NOBLE COMPANY OF "FRIENDS"

THE Hebrew University is an institution that is close to the hearts of American Jewry. Its first president, who was virtually its architect, was Dr. Judah Magnes, the American rabbi and scholar. Many of its finest schools have been made possible by American generosity.

Now in its seventh year of exile—early during the outbreak of the Arab-Israeli conflict, the Arab Legion cut off the only road leading to Mt. Scopus—the University nevertheless has continued its courses of studies in 46 makeshift quarters scattered throughout Jerusalem.

Recently, on a tract of land deeded by the Government of Israel, groundbreaking ceremonies were celebrated by President Ben Zvi of Israel. Plans have been drawn for the creation of an enlarged university centre on this land, and a medical school nearby. During the coming year, friends throughout the world, spearheaded by the American Friends of the Hebrew University, will help speed, with their generosity, the maturation of these plans into schools, laboratories, library, students' residences and other urgently needed educational facilities. The "Friends" are inviting other devotees of scholarships in Israel to join them. A warm welcome awaits those writing to the American Friends of the Hebrew University at 9 E. 89th St., N. Y. C.

The Emanu-El Society was organized in New York, and in 1846, Rabbi Isaac Mayer Wise came to this country to advocate Reform Judaism. At the same time the proponents of traditional or Orthodox Judaism began to gain a

stronger foothold and the number of congregations increased. There also appeared men like Sabato Morais, Alexander Kohut and others who were supposed to have laid the grounds for Conservative Judaism in this country.

On the eve of the Civil War the Jews of America, as a body, took no action, pro or con, on the issue of slavery. Individually, however, rabbis and lay leaders engaged in the controversy. Some favored slavery, others opposed it. As the slavery issue became the subject of vital discussion, the political crisis grew acute, and war seemed imminent. The Jewish attitude found expression in the columns of the Anglo-Jewish press of that period, which tried to influence public opinion against secession.

When the war broke out Jews fought for the Confederacy and for the North, and many of them rose to high position in both armies. While we find men like Judah P. Benjamin and David Yulee in high ranks in the South, there were men like Frederick Knessler and Phillip Joachimson up North. Many Jews contributed large sums and helped the cause in many other ways.

After the Civil War Jewish immigration increased. This was a period of economic prosperity. They centralized and organized their communal activities.

The year 1881 marked a crucial point in the life of Russian Jewry because of the wave of pogroms which broke out at that time. The Russian Jew saw relief only in immigration. Jewish refugees found themselves huddled in the border cities and ports of embarkation. Western European Jewry organized to help them and set up a machinery to aid the refugees in emigrating to the United States. The Jewish leaders in this country were somewhat bewildered by the sudden influx, but they realized that they must organize assistance, and, on November 27, 1881, the Hebrew Emigrant Aid Society was founded.

The Jewish emigrants from Russia hoped to find in the United States a haven where they would be free from oppression. Jewish youth in general and the enlightened among them in particular saw in emigration a turning point in their life. They wanted to show to the world that the Jews could live from the

(Continued on page 23)

"**S**I, SOY JUDIO." Saying it the little man pointed up at the façade of the house. "Seel" There was a Mogen Dovid above the lintel of the door.

Thus I met Isaac Cohen, who for the past twenty-five years had lived in San Miguel de Allende, in the State of Guanajuato in Mexico. And just as the Mogen Dovid was there on the front of his house, hewn in stone for all to see, thus his life as a Jew was open to all.

Whenever I get to a foreign country, the first thing I do is to look in a telephone book for a name which through tradition has become a Jewish name. When I speak with Monsieur Diamant or with Signor Rosenblum, the country has lost some of its foreignness and acquired a little familiarity. So when I arrived in San Miguel I looked for such a name. The only one I could find was that of Isaac Cohen. I went to visit him the next day.

He was a small man in an ill-fitting suit, a shapeless hat, and he wore no tie.

"I came here from Damascus."

"Are you the only Jew here?" I asked him.

He straightened his shoulders when he answered: "Yes." And again he pointed to the Mogen Dovid, as a peer would at his escutcheon.

When Simon Cohen visited his native Damascus in 1926 his younger brother Isaac was doing odd jobs, trying to help his family keep the wolf from the door. He jumped at the chance of going to the New World with Simon. They landed in New York and Simon suggested that Isaac take a look around and perhaps settle here. But Isaac didn't like New York and accompanied his brother to Mexico City.

At first Isaac helped Simon in the latter's clothing store. But as soon as he spoke a few words of Spanish he went out on his own. He borrowed money from his brother and with it bought a small stock of new clothes. His entire merchandise fitted into one large suitcase; he struck out for the provinces.

The routine was the same no matter where he stopped. On getting off the train—there was hardly any other transportation in Mexico then—he would seek a place to stay. Rarely was there a hotel

The Story of a Remarkable Modern Jewish Settler who Made History in a Mexican Community

NOAH'S ARK IN MEXICO

By IMMANUEL KLEINFELD

On these visits to the city he saw his brother and his family; he visited with members of the small Syrian community, reminiscing about the days in Damascus, and sipping strong, sweet coffee.

It was during one of these stays in the metropolis that he met and fell in love with Raquel Turquía, who had come from Damascus two years previously. Isaac and Raquel were married in 1928 and she followed him to the little town which he had picked some time ago as a place to open a business.

San Miguel de Allende then was a day's journey from Mexico City. The arrival of the little Syrian Jew and his bride hardly disturbed the tranquillity of its colonial past.



The Cohen family. Isaac and his wife Raquel are in the center, middle row. The others are children and grandchildren.

On his travels Isaac had grown fond of the little town, its white houses, red roofs and cobblestoned streets. The town lies like a swallow's nest along a slope of the Sierras Madre. Many artists from the United States and Canada have made the town their home and get new inspiration from the ever changing vistas.

Isaac had had no formal schooling but he had an innate sense of beauty. All his life he had wanted to make his surroundings more beautiful, and now he spent much time decorating his home and his place of business.

In Damascus his father used to read to him, and of all the stories he had heard, the one which had impressed him most was the building of the Ark of Noah. So when he opened his store he named it: Arc de Noe.

The store was successful from the start. His first child was born, a daughter, and he named her Fortuna. His zeal increased to provide a decent living for his family. In 1931 Adela was born, then David, his first son. There hardly was a year which did not greet a new child in the Cohen family.

As his business prospered his status as a man of substance grew. Still there was many a time when walking along the street he was greeted mockingly: "Buenos Dias Pasha!" The latter title referring to his Syrian origin. But Isaac answered:

"I am your father."

"My father?"

"Si, I am a Jew and the Jews are the fathers of all people."

Soon the little store on the Calle de San Francisco was too small. Isaac Cohen, starting with a clothing store, had branched out into hardware, construction materials and tiles. He bought a lot around the corner from the townhall and had the old building which stood there razed.

He then ordered his new house built according to his own plans. He didn't want the services of an architect. A man who had studied architecture in Mexico City or even abroad might want to build the house his own way. Instead he enlisted the services of local masons who had been building most of the houses in San Miguel.

Downstairs would be the store and upstairs the living quarters. Though he was impatient for the house to be fin-



Isaac Cohen's "Ark of Noah," the house and store in San Miguel de Allende, in Mexico, which contains the unique sculptures of the creatures brought in the Biblical ark. He did this because he considered himself a wanderer on the seas of adversity who had found peace and prosperity in a little town in Mexico. The sculptures are to be seen on the roof. Over the door is a stone Mogen David.

ished he didn't hurry his workers. He had been in Mexico long enough to learn that the people had their own pace. Each minute he could spare from his business he spent with the workmen, watching, cajoling, suggesting.

At last the house was finished—that is, to all outward appearances. To Isaac the house was only a frame for his dream. He hired one hundred native sculptors and with them, completely neglecting his business, he worked on designs of animals—all the animals that had been on Noah's Ark. He searched for pictures of creatures to serve as models for his artists;

he even copied from cigarette wrappers and beer bottle labels.

It took the sculptors a long time to hew the animals in stone and to transfer the sculptures to the façade of the building. When the entire front of the house was taken up he had his large terrace filled with other stone animals. For good measure he put in likenesses of Adam and Eve in Paradise, and Cain about to slay Abel. The place of honor in the center was taken by the Mogen David.

The house was inaugurated by the Governors of the States Queretaro and Guanajuato. It was a great day and half

the population of San Miguel was there. They didn't know it, but with the refreshments they were getting an education. They could not help noticing the Mogen Dovid, and when they asked its meaning Isaac Cohen was there to explain.

With his dream expressed in stone, he was grateful and he looked around for someone to share his feeling of gratitude. On the sixth of January, which is celebrated as the Day of Kings in Mexico, Don Isaac Cohen invited the town's poor to come to his house. He gave them corn and beans, the staple food of Mexico. The children received a bag of candy each. This has now become a custom. Each year, on the morning of the sixth of January, a long line of people forms in front of the house of "El Judío."

A year ago Isaac Cohen fell sick; an old foot ailment had grown worse and he had to remain in bed. Many were the well-wishers. Among them was one who said his name was Jesus, a very common

name in Mexico. He said he had been sent.

"By whom were you sent?" Raquel Cohen asked him.

"By the priest. Your husband is very sick."

"I know," Raquel answered simply.

"Your husband is a good man."

"I know."

"Your husband should embrace the Catholic Faith before it is too late, we . . ."

"No," Raquel interrupted him, "never. He was born a Jew and if God wills it he will die a Jew."

On May 21, 1953 Isaac Cohen died.

He leaves not only ten children for whom his diligence has provided a secure future but also the love and respect of his fellow-men in San Miguel, many of whom had not known a Jew before he came among them. Isaac Cohen provided the fitting example.

FROM ISRAEL TO AMERICA

Following is the partial text of a Tercentenary Message by Israel's Prime Minister, Moshe Sharett.

"ISRAEL salutes American Jewry on the historic occasion of its tercentenary celebration.

"With the annihilation of three-quarters of European Jewry, the center of gravity of our world-wide dispersion shifted with one stroke of destiny to the Western hemisphere where sixty percent of our people outside Israel now dwell in full civic freedom and material prosperity. As against the fearful catastrophe which befell us in Europe, the rise of United States Jewry to its present unrivaled supremacy on the one hand and the emergence of independent Israel as a focus of Jewish pride and the pivot of Jewish unity on the other, are the two creative epoch-making departures in contemporary Jewish life.

"Standing on the threshold of the fourth century of its existence, American Jewry must be keenly conscious and deeply proud of its great heritage of Jewish tradition and idealism which has fallen to its lot. Indeed, were it not for the single-minded dedication of the masses of American Jews to the cause of their people, Israel would hardly have arisen while hundreds of thousands of Jews who found refuge in the land of their forefathers would have remained doomed to misery, degradation and constant peril.

"The impressive manifestation of the unity of American Jews in demanding the reestablishment of Israel in the full dignity of sovereign statehood and their massive contribution to the attainment of that objective will never be forgotten.

"Israel confidently looks forward to the support and solidarity of the Jews of the United States in all the trials and exertions which it may still be destined to undergo. It relies on the fruitful partnership between it and American Jewry to enrich Jewish culture, deepen Jewish consciousness, afford protection to all persecuted and menaced Jews, serve the cause of free democracy and universal peace and uphold the high moral principles and social ideals of Judaism."



In gratitude to the townspeople of San Miguel de Allende, to whom he had come as a penniless peddler, Isaac Cohen made an annual distribution of food for the poor. This is a picture of the crowds of Mexican peons who came to enjoy his hospitality. None was turned away.

SAFED, the spiritual centre of Jewish mysticism in the sixteenth century, has remained to a considerable extent a lovely anachronism. The visitor marvels at the magnificent range of hills which is visible from almost every corner of the town. The same hills, with their austere and pure contours, inspired Isaac Luria (Ha-Ari Ha-Kadosh) and his disciples. The streets and lanes, narrow, oriental in aspect, are often deserted. In 1948 Safed was the scene of heroic and bitter fighting. It was liberated by a handful of determined fighters, against overwhelming odds. It still has many ruined and half-ruined houses, particularly in the old Arab quarters. There are houses where the lower storey is repaired and inhabited—often by new immigrants—while the upper storey is still in ruins. Reconstruction is slow but steady. Those houses which have escaped the ravages of war, and many of those which have been rebuilt, still have their tiny balconies and lovely vaulted rooms. Donkeys are still used to carry loads, as cars and lorries cannot enter the narrow lanes. Flights of steps lead down into the maze of winding streets. Further away, nearer to towering Mount Canaan, big new hotels have been built as well as rest-houses for workers, while others have been repaired and enlarged. Tourism is still Safed's main industry. Cool even in the hottest days of summer, it attracts many visitors from all the parts of the country, and even from abroad, who spend their holidays there, or who come for a few days' rest.

Artists have loved Safed for many years, and after the War of Liberation a small group decided to make it their home. Some live there during the summer months, some even the whole year round. They received some help from the authorities who provided the site and helped with building materials. But they were in the main left to their own devices and handed a ruin in the heart of the war-scarred Arab quarter. Today, more artists have settled in Safed and exhibit there. When I visited the town recently ten exhibitions were already open.

The Safed artists have worked wonders—with little money but much effort, imagination and perseverance. The ruins have become lovely homes—not very comfortable perhaps but beautiful. The small houses usually have one or two

vaulted, cellar-like, rooms downstairs—which serve as exhibition halls—and one or two rooms above, where the artists live with their families. Every courtyard has been transformed into a garden and creeping plants cover the old walls, for the painters and sculptors are no mean gardeners. The gardens hide behind high old walls and heavy doors, wooden or iron, and these complete the genuinely mysterious atmosphere that delights all the visitors, especially those from matter-of-fact Tel-Aviv.

Safed's artists have come from practically everywhere. Some have been in the country for decades or were even born in Israel, while some are new immigrants. Some are well-known not only in Israel but also abroad—one of the country's outstanding painters who has made his home in Safed, Moshe Castel, held a successful exhibition in New York. Others are young and still struggling for recognition. There is not, and cannot be, a uniform level of quality. Neither is there anything which could be termed "Safed style." What those painters and sculptors have in common is a deep and sincere love of Safed, its landscape, its atmosphere, its traditions.

Yitzhak Frenkel is one of Safed's best known painters. His wife, Miriam Anis, is also a painter—in an entirely different style. She is, perhaps, Safed's most original artist. She started to paint when she was over forty, and was her husband's pupil. Her Safed landscapes, painted in subdued but luminous tones, greyish and greenish, reveal a strange and haunting world—sad and dreamlike. The houses and streets seem to stand precariously, ready to fall into some abyss, and the rare human beings, painted with a would-be naïveté, easily find their place in this world of dream and legend. Mrs. Anis-Frenkel, with the help of a few (mostly unskilled) workmen, and without the aid of an architect, transformed an Arab ruin into an astonishing house with vaults, arches, decorative stairs, mural paintings (by Frenkel) and with a no less astonishing garden. In this extraordinary, if somewhat theatrical, setting, Mr. Frenkel

Safed has Become the Greenwich Village of the East—only Better

AN ARTIST'S COLONY IN ISRAEL

By MIRIAM TAL

and his wife exhibit their works. Frenkel's own work, brilliantly conceived, vivid and somewhat brutal in color, has retained many characteristics of his buoyant early paintings. In later years, he developed a liking for Biblical subjects, and several large pictures where he wrestles with the theme of the lonely and misunderstood prophet, can be seen at Safed. Safed landscapes, windswept and stormy, and sometimes sun-drenched and weighed down by summer heat, form an important part of his work.

Mr. Arie Merser, one of the first artists to settle in Safed after the War of Liberation, brings us into a wholly different world—the lost world of Jewish life in the Diaspora of Eastern Europe. Mr. Merser comes from Poland, and lived in France for many years. During the dark years of Hitlerism, he succeeded in fleeing to Switzerland with his family. Mr. Merser's art is consciously and distinctly popular. He works on metal.

Mr. S. Holzmann, a well-known Israeli water-color painter, who has recently exhibited in France with considerable success, has made his home in Safed and exhibits there. Holzmann's pictures are an injection of optimism. Luminous, airy, floating; they breathe a profound and healthy vitality, and seem all to have been painted at dawn.

Mr. Leon Issakov, on the other hand, who exhibits at the Alliance School, takes us back to the tragedy of European Jewry. He is a new immigrant from Bulgaria, where he was a well-known painter.

The young Yossel Bergner, who was born in Poland (he is a son of the well-known Yiddish writer, Melech Ravitch) and who has lived in Australia, Canada and Paris, is haunted by the horrors of concentration camps, where many of his friends and relatives perished. But he also illustrates Peretz, interpreting him in an almost surrealist style, and paints Safed landscapes where houses, hills and streets have a dreamlike intensity. His wife, also an artist, Audrey Bergner, an

(Continued on page 23)

NEWS OF THE CENTER

To Our Members:

Many new members have been added to the Center's membership roster during the last month. We welcome these new members into our ranks and extend to them our best wishes for a long and happy association with the Brooklyn Jewish Center. We also thank the many workers who were instrumental in enrolling these new members, and we ask the entire Center family to make every effort to strengthen the ranks of our membership by enrolling their friends into the Brooklyn Jewish Center.

Special Tercentenary Service At Opening Late Friday Night Services

Our Late Friday Night Lecture Services for this season will open on Friday evening, November 5th, at 8:30 o'clock and the service will be dedicated to the Tercentenary celebration which is now being observed throughout the country. Rabbi Levinthal will preach on the significance of this historic celebration in American Jewish life.

Cantor Sauler will lead in the congregational singing and render a vocal selection. We hope that many of our members will be with us at this opening service and will make an effort to attend every Friday Night service during the season.

Kol Nidre Appeal

The officers and Board of Trustees of the Brooklyn Jewish Center take this opportunity of thanking all of our members and friends who have responded so generously to the Center's Kol Nidre Appeal. It is through these contributions that our institution will be able to continue its many activities, particularly in the field of Jewish education among the young and old of our community.

The names of all contributors will be published in a forthcoming issue of the *Review* and all those who have not as yet responded are reminded that their names, too, can still be included in the donors' list if they forward their pledge without delay.

Institute of Jewish Studies For Adults Begins Auspicious Season

The formal opening of this year's Institute of Jewish Studies for Adults took place on Wednesday evening, October 27th. There was a large advance registration of men and women who long before the formal opening signified their desire to take courses at our Center. The Institute offers instruction to men and women in our community in the Hebrew language, Jewish History, Jewish Religion, Bible and other important themes. An excellent staff of instructors is in charge of all the classes and we trust that many men and women of our Center will take advantage of this excellent opportunity to become more familiar with the cultural heritage of our people. All courses are given on Wednesday nights, but there are additional courses in the week morning for those who cannot attend the evening courses. For further information see or write to the Registrar, Mrs. E. N. Rabinowitz, on the school floor of our building.

Sabbath Services

Friday evening services at 4:45 p.m.
Kindling of Candles 4:38 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra or portion of the Torah — "Noah." Genesis 6:9-11. Haphtorah Readings: Prophets, Isaiah 54:1-55:5.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Class in Talmud under the leadership of Rabbi Jacob S. Doner will be held at 3:15 p.m.

The lecture in Yiddish by Mr. Sol. Rabinowitz, will be held at 4:15 p.m.

Mincha services at 4:45 p.m.

Daily Services

Morning: 7:00 and 8:00 a.m.
Mincha services at 4:45 p.m.

35th Anniversary Celebration

An impressive series of special events will mark the 35th Anniversary of the Brooklyn Jewish Center and the Thirty-fifth Anniversary of Dr. Israel H. Levinthal's Rabbinate in the Center. Maurice Bernhardt, Center vice-president and chairman of the Thirty-fifth Anniversary Committee, announces this program:

**Friday Evening, Nov. 19th,
8:30 o'clock**

Special Late Friday Evening Service

Guest speaker: Rev. Dr. Elias Solomon, Honorary President of the United Synagogue of America, and spiritual leader of Congregation Shaare Zedek in N. Y.

A special musical program will be offered by the combined Center Choral group of 70 male and female voices under the leadership of Mr. Sholom Secunda, with Cantor William Sauler as chief soloist.

Saturday Morning, Nov. 20th

Rev. Dr. Israel Goldfarb, Dean of the rabbinate in Brooklyn and spiritual leader of Brooklyn's oldest synagogue, Congregation Beth Israel Anshe Emeth, will be the guest preacher.

**Monday Evening, Nov. 22nd,
8:30 o'clock**

Gala Anniversary Celebration in the main synagogue

Guest Speaker: Professor Louis Finkelstein, Chancellor of the Jewish Theological Seminary of America.

Guest Artist: Mr. Richard Tucker, leading tenor of the Metropolitan Opera and former Cantor of the Brooklyn Jewish Center.

An informal reception and social gathering will follow this celebration and refreshments will be served in the Auditorium and Dining Room.

Other Anniversary celebrations will include a special Assembly of the Hebrew and Religious Schools on Sunday morning, Nov. 21, and on Monday morning, Nov. 22, the presentation by the Center Academy students of a play written by the pupils of the seventh grade and based on the Center's history.

Application for Membership

The following applicants have applied for membership in the Brooklyn Jewish Center:

AXELRAD, MOE: Single; Res.: 80 Winthrop St.; Bus.: C.P.A., 113 W. 42nd St.; *Proposed by* A. M. Lindenbaum, Stanley Steingut.

BERNER, ROBERT J.: Single; Res.: 706 Eastern Pkwy.; Bus.: Insurance; *Proposed by* Milton Kaplan, Martin Karlin.

BLUMENTHAL, SAMUEL: Single; Res.: 8792—21st Ave.; Bus.: Merchant, 54 Canal St.; *Proposed by* Max Pearl, Jack Sterman.

BODZIN, PAUL: Single; Res.: 901 Washington Ave.; Bus.: Salesman, 77 Irving Pl.

BUDIN, STANLEY: Single; Res.: 653 E. 92nd St.; Bus.: Clerk, New York City Registers Office; *Proposed by* Robert Sklar.

CHALIFF, MISS MARALYN: Res.: 2035 Union St.

DRASIN, MISS EILEEN: Res.: 105 E. 95th St.; *Proposed by* Eileen Levine, David Yawitz.

FEINSTEIN, MISS HELEN: Res.: 1745 President St.; *Proposed by* Leo Kaufmann, Morris Hecht.

GEFFNER, SAMUEL B.: Married; Res.: 368 Eastern Pkwy.; Bus.: Pharmacist, 810 Washington Ave.; *Proposed by* Robert Fox.

GLICKMAN, MARTIN: Single; Res.: 1673 Carroll St.; Bus.: Bookkeeper, 459 Howard Ave.; *Proposed by* Frank Schaeffer.

GOODMAN, JACK: Single; Res.: 824 E. 9th St.; Bus.: Handbags, 13 E. 31st St.

HAIMS, JOEL: Single; Res.: 1324 Carroll St.; Bus.: Sales, 320—5th Ave.; *Proposed by* N. Schwam.

HOCH, MISS ELAINE: Res.: 899 Montgomery St.

GROSSBERG, HAROLD: Single; Res.: 2018—80th St.; Bus.: Salesman, 1251 Randall Ave.; *Proposed by* Jack Sterman, Max Pearl.

GURVITCH, NATHAN: Married; Res.: 3310 Avenue H; Bus.: Furrier, 243 W. 30th St.; *Proposed by* Wm. Brief, Morton Weinberger.

KARASIK, DR. BENJAMIN: Single; Res.: 766 Belmont Ave.; Bus.: Physi-

cian, 202 Schenectady Ave.; *Proposed by* Herbert Tetenbaum, Robert Fox.

KATZMAN, MISS NATALIE: Res.: 836 Crown St.; *Proposed by* Paul Kotik, Jane Laskow.

KAUFMAN, MISS PHYLLIS ANN: Res.: 316 East 49th St.; *Proposed by* Norman Levine, Jane Laskow.

KRAMER, MISS BLANCHE: Res.: 1245 President St.

KRAMER, MISS ESTELLE: Res.: 1245 President St.

KRUGMAN, MORRIS: Single; Res.: 178 Rockaway Pkwy.; Bus.: Social Investigator, Dept. of Welfare.

LEVY, MISS PEARL: Res.: 372 New York Ave.

LMALUD, MISS ROSE S.: Res.: 320 Lincoln Pl.

MILSTEIN, MISS BLANCHE: Res.: 502 Alabama Ave.; *Proposed by* David Yawitz, Marion Goldman.

NACHAMKIN, JOSEPH: Single; Res.: 1710 Carroll St.; Bus.: Clerk, Paragon Oil Co.; *Proposed by* David Goldstein, Nat Mark.

OPPENHEIM, MEYER H.: Married; Res.: 1357 Union St.; Bus.: Principal, Board of Education; *Proposed by* Leo Kaufmann.

PORTNOY, MISS BERNICE: Res.: 608 Jerome St.; *Proposed by* Eileen Levine, David Yawitz.

RUBIN, MISS ELEANORE L.: Res.: 681 Bradford St.; *Proposed by* David Yawitz, Marion Goldman.

SCHAEFFER, DAVID: Single; Res.: 789 St. Marks Ave.; *Proposed by* Frank Schaeffer, Leo Kaufmann.

SCHULMAN, IVAN: Single; Res.: 1504 Ocean Ave.; Bus.: Jeweler, 31 W. 47th St.; *Proposed by* Bernard Yablak.

SCHWARTZ, HERBERT J.: Married; Res.: 106 Prospect Park West; Bus.: Film Technician; *Proposed by* Harold W. Hammer.

SELEVAN, BERNARD: Single; Res.: 196 Bay 28th St.; Bus.: Knitwear, 92 E. Bway; *Proposed by* Max Pearl, Jack Sterman.

SHIRK, LESTER: Married; Res.: 485 Empire Blvd.; Bus.: Attorney, 565—5th Ave.; *Proposed by* Harry Katz, Leo Kaufmann.

SILVERMAN, MRS. CELIA: Res.: 576 Eastern Pkwy.; *Proposed by* Leo Kaufmann.

TANNENBAUM, MELVIN: Single; Res.: 688 Saratoga Ave.; Bus.: Assistant Office Manager, 302—5th Ave.; *Proposed by* David Goldstein, Nat Mark.

THALER, DR. NATHAN: Married; Res.: 570 Eastern Pkwy.; Bus.: Physician; *Proposed by* Harry A. Moddy, Joseph Pelkey.

WEINER, BERNARD L.: Single; Res.: 1504 Ocean Ave.; Bus.: Dental Supply, 48 Hanson Pl.; *Proposed by* Bernard Yablak, Jack Goodman.

ZELNICK, SEYMOUR: Single; Res.: 42 Sidney Pl.; Bus.: Chief Engineer, 1142 Broad St.; *Proposed by* Paul Kotik.

The following have applied for reinstatement:

CHIPERSTONE, FRED: Married; Res.: 1245 President St.; Bus.: Machinist, 315 Siegel St.

KAMINSTEIN, PHILIP J.: Single; Res.: 1933 Union St.

LEVINGSON, ABRAHAM: Married; Res.: 135 Eastern Pkwy.; Bus.: Attorney, 26 Court St.; *Proposed by* Isaac Levingson.

Additional Applications

BERKOW, MISS BEVERLY: Res.: 416 Hawthorne St.; *Proposed by* Marvin H. Bernstein, Henrietta E. Kayser.

BERNSTEIN, MISS NAOMI: Res.: 480 Lefferts Ave.; *Proposed by* Wm. Brief, Harold Kalb.

BLICK, RICHARD: Married; Res.: 710 Montgomery St.; Bus.: Woodwork, 413 Thatford Ave.; *Proposed by* Irving Wohl, James J. Jackman.

FEIGENBAUM, MISS JOAN: Res.: 2107 Beverly Road; *Proposed by* Wm. Brief, Harold Kalb.

FEIT, MISS BEATRICE: Res.: 97 Brooklyn Ave.; *Proposed by* Chas. Rubenstein.

FEIT, ISIDOR: Married; Res.: 97 Brooklyn Ave.; Bus.: Machinist, 33 Bleeker St.; *Proposed by* Chas. Rubenstein.

GOLDMAN, HARRY: Married; Res.: 577 Empire Blvd.; Bus.: Steel Products, 245 Russell St.; *Proposed by* Robert Fox, Leo Kaufmann.

(Continued on page 22)

THE CENTER HEBREW SCHOOL

THE Hebrew School began its regular sessions on Sunday, September 12. Four hundred students enrolled in our three-day-a-week department for the coming year. New members of the faculty include Mr. Joseph G. Snow and Mr. Daniel Greenstein. Mr. Snow is also an instructor of Hebrew at New Utrecht High School; for many years he was a teacher in the Marshalliah Hebrew High School. Mr. Greenstein is connected with the Hebrew department of the Center Academy.

The two-day-a-week department and the high school department of the Hebrew School began their work on Sunday, September 19. The primary grades held their first session on Sunday, September 26. New members of the faculty in these grades include Miss Ilene Altman, Mr. Harold Kushner and Miss Renee Rosenbaum. All three are honor graduates of our school who continued their Hebrew studies in advanced institutions of learning such as the Herzliah and the Seminary College of Jewish Studies. The

combined registration at all our departments totals over 600.

* * *

Impressive services were held by the Junior Congregation on Rosh Hashana and Sukkot. Mr. Sol Weintraub officiated assisted by the choir consisting of Sol Agin, Joseph Aronow, Robert Kritiz, Joseph Moskowitz, Joel Nisselson and Arthur Viders. Sermons were preached by Rabbi Lewittes. A large children's congregation worshipped in the dining room under the direction of Mrs. Zusman during the holidays. Many children were accompanied by their parents who were very much pleased with the enthusiastic spirit that characterized the services.

New students of the Hebrew School were officially inducted on Tuesday, October 19. These students also took part in the Simchat Torah processions arranged for our school and for the children of the community. Flags were distributed to the children. A series of musical numbers were rendered by the choral group under the direction of Mr. Sholom Secunda.

Junior League Activities

THIS year there have been established two sections of the Junior League. The first section consists of those persons who have just become eligible for the group: namely, boys who are entering college and girls who are seniors in high school. The second section is essentially the Junior League of last year, with admission limited to boys who are college sophomores and girls who are college freshmen.

Junior League I and Junior League II meet on alternate Thursday nights. They follow a master program for the year which provides for occasional joint meetings when the occasion warrants. On the Thursday when a group is not scheduled for a regular meeting, interest groups are being organized for the members.

All Junior League members took part in the special Simhat Torah festival on Tuesday evening, October 19th. Two days later, on October 21st, Junior League II sponsored an election campaign symposium. Prominent persons, representing the major political parties, addressed the

group and answered questions. Although hardly a member of the Junior League will be eligible to ring down the keys on Election Day, it was a most worthwhile experience for them as future citizens in our Democracy.

Election Day Gym Schedule

The holiday schedule will prevail in the Gym and Baths Department on Tuesday, November 2nd (Election Day), and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

Regular Schedule Now in Library

The library of the Center has resumed its regular schedule and is open Mondays, Tuesdays and Thursdays from 2 to 9 p.m.; Wednesdays from 3 to 9 p.m.; and Sundays from 10 a.m. to 2 p.m.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Saul Corwin of 475 Crown Street on the Bar Mitzvah of their son, Seth D., at the Center this Sabbath morning, October 30th.

THE CENTER ACADEMY

WE WELCOMED back our Faculty and our children on September 13th.

* * *

On October 11th, the students of the Academy celebrated Sukkot. After lunch the children marched to the Sukkah. The lower grades marched with flags, led by two students of the Eighth Grade, one carrying the Torah and the other the *Ethrog* and *Lulav*. The remaining students of the Eighth Grade then joined the procession with trays of fruit and dessert. The children sang appropriate Sukkot songs while entering the Sukkah. Gershon Lemberger pronounced the blessing over the *Lulav* and *Ethrog*. Robert Halperin carried the Torah and chanted Anah Adonai Hoshea Nah.

* * *

The pupils of the Seventh Grade are writing an original play dedicated to the 35th Anniversary of the Brooklyn Jewish Center and the 25th Anniversary of the founding of the Center Academy. The play will be presented at a special assembly in the Auditorium on Monday, November 22nd, at 10:30 a.m. The Choral Group of the Center Academy will sing.

To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

The following recommendations were accepted by the Board of Trustees and will go into effect on January 1, 1955:

"Be it resolved that after January 1, 1955: no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have had at least one year's attendance at a regular (three day a week) Hebrew School or its equivalent. As of January 1, 1956, two years minimum Hebrew School attendance or its equivalent will be required. As of January 1, 1957, three years minimum Hebrew School attendance or its equivalent will be required.

"Be it further resolved that each candidate for Bar Mitzvah who does not have the above requirements shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis."

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

UNITED NATIONS DAY, which is held annually on October 24th, is observed the world over, but it has a particularly significant connotation for all Jewry; for out of the UN emanate many of the policies that determine the peace and progress of Israel. Israel's economic independence can only be assured through the success of the Israel Bond Issue, which enables the new nation to realize its many opportunities for industrial and agricultural growth.

Golda Myerson, Israeli Minister of Labor, and one of the great names in the roster of "Jewish Women of Achievement" in the world today, is in our country at the present time in the interest of the Israel Bond Campaign. Here is a labor of love and devotion to the cause of Israel. We can make her visit fruitful and meaningful through the further purchase of Israel Bonds. In strengthening the economy of Israel we are also strengthening its capacity to serve humanity and to serve the highest interests of democracy and world peace.

BEATRICE SCHAEFFER, President.

"A Holiday Musical Festival"

Although this was, in effect, the theme of our first Sisterhood meeting of the season, held on Monday evening, September 20th, we hasten to add that our program included a brief but busy business session. With the tone of the program set by the inspiring delivery of the patriotic anthems by our Cantor's wife, Mrs. Edith Sauler, followed by Mrs. Peggy Sonnenberg's reverent reading of the invocation, our President, Mrs. Beatrice Schaeffer, greeted the large audience with an interesting capsule account of the inaugural Tercentenary celebration at Rabbi De Sola Pool's congregation, Shearith Israel, the oldest established synagogue here. Quoting Prof. Lyman Bryson who said, "Jews didn't come here to find freedom, they came here to fight for freedom," she added that she hoped "our Sisterhood too would be

restless for the next 35 years," an indication of enterprise and activity. In his message to Sisterhood, our beloved Rabbi, Dr. Israel H. Levinthal, interpreted a passage from the Bible with singular significance for our members, "Blessed shall you be when you come and blessed shall you be when you go," as referring particularly to entrance and return from the synagogue and the inspiration derived therefrom.

"Shepping nachas" in true maternal fashion, our chairman of the evening, Mrs. Mollie Markowe, had the rare opportunity of presenting a charming young musician of note and ability, her own daughter, Shella Nan Markowe, in a fine piano recital of Chopin selections—the "entree" to our Holiday Musical Festival. Our next feature was an added surprise to our delightful program—Harold Kushner, the young son of our Vice-President, Sarah Kushner, having just returned from an exciting and active summer in Eretz Israel, gave us a most enthusiastic account of his "Impressions of Israel." The closing number, presented by our guest artist, Mr. Irving Kritchmar, a well-known concert violinist, included a medley of Jewish holiday tunes, Continental rhapsodies and Israeli selections. A lively social hour concluded a very entertaining evening.

Cheer Fund Contributions

In honor of their daughter Helen's engagement—Dr. and Mrs. I. H. Aranow; In memory of a friend, Mrs. Samuel Cohen—Mrs. Sarah Klinghoffer; In memory of Sarah Klinghoffer's mother—Mesdames B. Aminoff, Rose Bromberg, Jennie Levine, Rose Meislin, Claire Mitran, Peggy Sonnenberg, Iona Taft, Dorothy Wisner, Bertha Zirn.

Kiddush Dates

On Saturday, November 6th, Mr. and Mrs. Julius Kushner will sponsor a Kiddush to the Junior Congregations in honor of the entrance to Columbia University of their son Paul and the safe return from Israel of their son Harold.

On Saturday, November 13th, the Center Academy of the Brooklyn Jewish

Center will tender a Kiddush in honor of the occasion of their conducting the services of the Junior Congregation on that Sabbath.

Federation Jewish Philanthropies

An all-day Conference and Luncheon will take place on Monday, November 1st, at the Hotel Commodore, at which time the keynote speaker will be Mrs. Eleanor Roosevelt. Also a dramatic presentation and other noted speakers. The registration fee, including luncheon, will be \$2.50. Please call Mrs. A. David Benjamin for reservations—MA 2-6959.

Sisterhood Fetes Cantor Wm. Sauler

At our first Executive Board meeting, September 13th, a luncheon was served in honor of Cantor William Sauler's tenth year of affiliation with our Center. Rabbi Kreitman and our President, Bea Schaeffer, paid tribute to our own "sweet singer in Israel."

A Week-End at Lakewood

Sisterhood is making plans for the weekend of December 17-19 at a fine hotel in Lakewood for interested members who will enjoy a midwinter sojourn in the country. More details to follow. Let us know if you wish to make a reservation.

National Women's League Convention

Our President, Bea Schaeffer, will be one of a group of delegates who will attend the biennial Convention of the National Women's League of the Jewish Theological Seminary, our parent body, to be held in Cleveland, from November 14th to 18th.

Sixth Annual Institute Day

Our Institute Day Chairman, Sarah Kushner, and her committee are making plans for a timely symposium and program to be presented at our Sixth Annual Institute Day, to be held at our Center, on Tuesday, November 30th. Noted speakers have been invited, watch for details. Again, Sisterhood will be your hostesses at a delightful luncheon. Please note the date, November 30th, 11:00 a.m.

Jewish Book Month

This year Jewish Book Month will be celebrated from November 4th to December 4th. Make this inventory time on your Jewish book shelf, adding to it

many valuable books of interesting and precious Jewish content, a heritage which is ours alone—no other people is known as the "People of the Book." Take pride in your Jewish library—accumulate books, read them and enjoy them.

Women in the News

Congratulations to our Vice-President, Sarah Kushner, who has been installed for a third year as President of the United Parent-Teachers' Association of the Hebrew Schools of Greater New York.

Calendar of Events

Monday, Nov. 1 — All-Day Conference, Luncheon of Federation Jewish Phil-

anthropies, Hotel Commodore, 10:00 a.m. \$2.50, including fees.

Monday, Nov. 8 — Sisterhood Executive Board Meeting, 1:00 p.m.

Nov. 14 - 18 — National Women's League Convention, Cleveland, Ohio.

Tuesday, Nov. 30—Sixth Annual Institute Day, Luncheon and Symposium. Sarah Kushner, Chairman. Sisterhood your host at Luncheon.

Dec. 17-19—Week-end at Fairmont Hotel, Lakewood, N. J. Special activities will be arranged. You, your husband and children are cordially invited. See Mary Kahn, Chairman, for special rates.

Sisterhood Project Chairmen—1954-55

Mother-Daughter Luncheon: "Hershey" Kaplan, Chairman; Clara Meltzer, co-chairman.

Federation of Jewish Philanthropies: Cele Kenjman, Chairman; Dorothy Gottlieb, co-chairman.

Social Actions: Shirley Gluckstein, Chairman; Bess Gribetz, co-chairman.

Center Review and Center Bulletin: Sarah Klinghoffer and Beatrice Schaeffer.

Kiddush: Fanny Buchman, Chairman; Dorothy Langer, co-chairman.

Membership: Molly Markowe, Chairman.

Cheer Fund: Rose Davis.

Publications: Rose Bromberg.

Youth Commission: Molly Markowe, Chairman; S. Epstein, L. Lowenfeld, co-chairmen.

Red Cross: Molly Meyer.

Joseph Goldberg Memorial Forest: Sarah Klinghoffer and Lillian Lowenfeld.

U.J.A.: Molly Meyer and Hershey

The Saturday Night Clubs

A RECORD-BREAKING number of youngsters are enrolled in our Saturday night clubs. Over 400 boys and girls are now happily settled in 11 clubs, each under the guidance of an experienced, skilled leader. It is unfortunate that we have to date been unable to accommodate the numerous registrants who are still on our waiting list.

During the month of October, all clubs observed appropriately the High Holy Days. Members discussed the significance and importance of the period and were encouraged to attend religious services. The festival of Succoth was the occasion for quiz contests, stories relating to the

holiday, and above all, social events and festivities.

With the onset of Standard Time, the gymnasium and pool were made available to the young membership. It is hardly necessary to report that these facilities continue to be popular.

We can look ahead to the following for the coming month: re-establishment of the Youth Council, organization of a large Hug Ivri Lanoar, appearance of Ha-iton (the club newspaper), annual convention of Metropolitan U.S.Y., and exciting basketball tournament, and Thanksgiving socials.

YOUNG MARRIED GROUP

ONCE again the Young Married Group has embarked upon a program of interesting events pertinent to the younger married set. We have revised our policy somewhat to include more frequent meetings in order to sustain interest and to offer an alternate meeting night to the couples who were previously unable to attend because of previous commitments on that particular evening each month. The group will now meet on the second and fourth Tuesday of each month.

The first meeting of this year was held on September 16th in tribute to our outgoing president, Mr. Arthur Safier, who was presented with a beautifully illustrated copy of the Haggadah. Music, dancing and refreshments completed a most enjoyable evening. The season officially opened, however, on Tuesday evening, October 26th, when an appeal for membership was made through a light dramatic presentation under the direction of Mr. Herbert Levine. Through short talks delivered by our president, Mr. David Gold, and by a member of the Center's Board of Trustees an attempt was made to acquaint potential members with the cultural, social and spiritual benefits to be derived from Center membership.

A truly outstanding program is being planned for our meeting on November 9th. We plan to study the Book of Ruth during the meeting hour with special reference to the moral, in-law relationship and other issues found in *Ruth* which have pertinence to the modern young married person. Refreshments will be served and all young married members are cordially invited to attend.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and Talleisim from the following:

Dr. and Mrs. Morris Greenberg in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Halperin in honor of their grandson.

Mr. and Mrs. Armand Dyner in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Bernard Granowsky in honor of their son's Bar Mitzvah.

YOUNG FOLKS LEAGUE

OUR Young Folk's League has accomplished a major achievement this year in the integration of the social and cultural activities of our group with the educational and religious goals of the Brooklyn Jewish Center. As you know, the regular meeting nights of the Young Folk's League were formerly held on Tuesday, but this year they have been changed to Wednesday to enable our girls to have a full gym night.

We have taken advantage of this change by scheduling our meetings to immediately follow the Adult Education Institute Course to be given by Dr. Benjamin Kreitman every Wednesday, at 9:00 p.m., starting November 3rd through April. This course is entitled "Jewish Thought and Practice as Reflected in Rabbinic Literature." Immediately following, we will conduct our regular programs. We have planned it so that there will be absolutely no interference between these two activities and attendance at the series will not interfere with attendance at our meetings.

For a truly enriching experience, we urge our entire membership to avail itself of this opportunity to reap the educational benefits provided by this activity. Members of our Young Folk's League will not have to pay the customary registration charges for this course.

* * *

Another new activity this year is the Arts and Crafts Interest Group, which will meet on alternate Tuesday nights. It is designed to provide an informal and relaxing atmosphere in which our members, under the tutelage of a professional instructor and artist, will draw, paint, sketch, and participate in the creation of other art forms.

* * *

In the last issue of *The Review*, we designated Monday evenings as Young Folk's League Gym Night. It is our plan to make this evening one in which the male members of our group can meet in the gym, participate in various tournaments, and in this way cement the friendships which are made in the other activities of the Young Folk's League.

* * *

On Wednesday, November 3, at 9:00 o'clock p.m., we will present what has

come to be an annual programming event, our own version of "Author Meets the Critics." This year the book to be discussed will be "A Child of the Century" by Ben Hecht. This highly controversial best-seller should provide the material for a stimulating and exciting program for all. One of our own honorary Presidents, Mr. Morris Hecht, will act as moderator. The critics will be Miss Aileen Weisburg, National Publications Chairman of Y.P.L., Mr. Marvin Bernstein, a member of our Executive Board and formerly editor of our own Y.F.L. Newsletter, and Mr. David J. Reingold, a member of our group. Refreshments and dancing will follow the program.

Calendar of Coming Events

Regular Meetings

Wed., Nov. 3, 9:50 p.m.—Author Meets the Critics.

Wed., Nov. 10, 9:00 p.m.—First in Center Forum Series, Mr. Buell Gallagher, President of C.C.N.Y., will deliver address.

Wed., Nov. 17, 9:50 p.m.—Federation Night.

Tues., Nov. 23, 9:50 p.m.—Talent Night.

Nov. 24—No Meeting.

Other Activities

Sun., Oct. 31, 2:00 p.m.—Bowling at Kings Recreation Center, Clarkson & New York Avenues, Brooklyn, New York, and every Sunday afternoon thereafter at the same time and place.

Tues., Nov. 2, 8:45 p.m.—Arts and Crafts Interest Group.

Tues., Nov. 9, 8:45 p.m.—Bridge, Scrabble and Chess Group.

Sun., Nov. 14, 8:30 p.m.—Y.P.L. opening affair, "Raisins and Almonds," tickets \$1.00 in advance, \$1.50 at door at Temple B'nai Jeshuran, 270 West 89th Street, New York City.

Tues., Nov. 16, 8:45 p.m.—Arts and Crafts Interest Group.

Mon., Nov. 22, 8:45 p.m.—Executive Board Meeting.

Other activities will be scheduled from time to time, so we urge you to read your weekly bulletins and listen for further announcements at our meetings.

MICHAEL J. ROSENFELD,
President, Young Folk's League.

Applications for Membership

(Continued from page 18)

GOULD, IRVING R.: Single; Res.: 143-50 Hoover Ave.; Bus.: General Manager, 33-01 Far Rockaway Blvd.; Proposed by Eileen Levine, Marilyn Beckenstein.

HERTZBERG, SAMUEL: Married; Res.: 21 Ludlam Pl.; Woodwork, 413 Thاتفord Ave.; Proposed by Mr. Tascandi, Mr. Zimmerman.

KAPLAN, MISS BEVERLY: Res.: 3111 Brighton 7th St.; Proposed by Marvin Bernstein.

KATZ, MISS HARRIET: Res.: 273 East 95th St.; Proposed by Mildred Katz, Alfred Miller.

MILBERG, LARRY: Married; Res.: 1732 President St.; Bus.: Owner, 621 Broadway.

NEUWIRTH, MISS LYNNE: Res.: 1474 East 32nd St.; Proposed by Al Glickman.

POLLACK, MISS EUNICE: Res.: 1561 East 13th St.; Proposed by Al Glickman.

ROSENBLUM, MISS CELI: Res.: 1405 St. Johns Place; Proposed by Marion Goldman.

SHAPIRO, MISS JOYCE: Res.: 769 St. Marks Ave.; Proposed by Al Glickman.

SHAPIRO, KENNETH: Married; Res.: 1367 Sterling Pl.; Bus.: Mirrors, 1494 St. Johns Pl.; Proposed by Elmer Riffman.

SICKERMAN, BURTON: Single; Res.: 233 East 91st St.; Bus.: Leather Cutting, 61 No. 9th St.; Proposed by Herbert Raab.

STEIN, MISS LOIS: Res.: 93-40 Queens Blvd., Rego Park; Proposed by Harold Kalb and Marna Spero.

TEPPER, JULIUS: Single; Res.: 1092 Winthrop St.; Clerk, Naval Supply Activities, 3rd Ave. and 29th St.

FRANK SCHAEFFER, Chairman,
Membership Committee.

Congratulations

Heartiest congratulations and best wishes are extended to Dr. Elias N. Rabinowitz, Librarian of the Center, and Mrs. Rabinowitz, Registrar of our Hebrew and Religious Schools, on the birth of a daughter, Lynne Stephanie, to their children, Mr. and Mrs. Daniel J. Robins on October 21st.

300 YEARS OF JEWISH SETTLEMENT

(Continued from page 12)

fruits of the soil and they decided to turn to agriculture. Colonies were established in Louisiana, Dakota, Colorado, Kansas, Oregon and New Jersey. Although the projects ultimately ended in failure, they laid the foundation for Jewish farming, which is at present supervised by the Jewish Agricultural Society.

The nineties witnessed a new influx of Jewish immigrants from Eastern Europe. Most of them settled in large cities. Adjustment to the new environment was difficult. The Eastern European Jew had to struggle for his existence, but his creative ability and perseverance helped him overcome the obstacles. He infused new life into American Jewish life. The immigrants worked in factories and sweatshops and slaved from morning to night, their backs bent over machines, their muscles aching.

As time went on new institutions were founded and new movements launched. Yiddish newspapers and periodicals were founded, the Yiddish theater was organized and men of letters began to enrich American-Jewish literature with their contributions. But there was still a great deal to be done. Jewish education was still at a low level. The old fashioned *cheder* was predominant among the Eastern European Jews and the Sunday School among the German Jews. There

was no organization in Jewish philanthropy, in institutional work and in the religious life.

New leaders arose who saw a need for reorganization. A new generation with different aspirations and a different outlook on life appeared. American-Jewish leadership went to work. New educational institutions were created and modern methods of teaching were introduced. Jewish philanthropy was organized. The synagogue assumed the function of a house of prayer, a house of learning and a house of gathering. The young Jew was imbued with the fact that true Americanization does not mean de-Judaization. He was told that he could be a loyal American and a devoted Jew possessing a knowledge of his people's treasures and preserve an attachment to his traditions, culture and the Jewish way of life. The melting pot boiled over.

Three centuries have passed. American Jewry can proudly point to its achievements. The synagogue and the school have become the central institutions in Jewish life; Hebrew and Yiddish literature is widely disseminated; and Anglo-Jewish literature becomes more and more popular. American Jewry is leading in every endeavor affecting their brethren all over the world, and at the same time, the Jew has become an integral part of

the American way of life, enriching with his contribution every field of endeavor. The American Jew has a pride in his American role and can look for a bright future.

SAFED

(Continued from page 16)

Australian, has a strong sense of humor. She is fascinated by the manifold types of Jews one can see in Safed, Jews from Iraq, Yemen, Morocco, Rumania, Poland, Persia and Tunisia.

Mrs. Sonia Saks, who comes from the United States and has made her home in Safed, is a sculptress, ceramist and painter.

Mr. J. Amitai, who was born in Israel and who has exhibited successfully abroad, particularly in London, is a painter, drawing-teacher and lecturer on art.

Mr. B. Afroyim was born in Safed, came to America with his parents at an early age, worked in Paris and in the United States and finally returned to Safed. His New York subways, cars, tunnels, subterranean pipes, and frightening sewers form a semi-symbolic, hallucinating interpretation of the big city.

The liberation of Safed in 1948, is the subject of a large mural painting, which can be seen in Safed at the Central Hotel. It is by Mrs. Hana Lerner, who specializes in murals. She has also painted a series of large decorative murals in Tiberias.

(Reprinted from the Jerusalem "Jewish Newsletter.")

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